



Many people/shuls/communities take Shabbat early when Summer Time is in effect (this year, FRI, Mar 28th to SUN, Oct 26th - P'kudei thru No'ach, incl.).

Many will begin after Pesach; many will end right before Rosh HaShana.

Halachic permission to take Shabbat early should not be taken for granted. There are some points to clarify.

Background Mishna Brachot 4:1 contains a dispute between the Tana Kama (TK) and R' Yehuda (R'Y) as to when the deadline for Mincha is. TK says that one may daven Mincha until sunset. R'Y says that one may daven Mincha only until Plag Mincha. [i.e. 1.25 "halachic" hours before sunset. A halachic hour is a twelfth part of the day, calculated from sunrise to sunset. (There is another way of reckoning the day - namely, dawn to stars out; we will stick to the sunrise-to-sunset way.)] By extension, the Talmud teaches that the deadline for Mincha for each opinion is also the earliest time for Maariv, and some other nighttime mitzvot. The Gemara presents us with an atypical resolution of this dispute - **D'AVAD K'MAR AVAD, U'D'AVAD K'MAR AVAD** - he who acts according to the one opinion, acts correctly, and he who acts according to the other opinion, acts correctly. It's ALMOST

(but not quite) take-your-pick.

Halachically, none of the nighttime mitzvot may be performed before Plag Mincha. Consequently, one may not "take Shabbat" before PLAG MINCHA. One may not light Shabbat candles before PLAG, nor say Kabbalat Shabbat & Maariv, nor make Kiddush. But one MAY light candles, take Shabbat, daven Maariv, make Kiddush and begin the first Shabbat Seuda after PLAG - even though the sun is still in the sky.

SH'MA - Davening Maariv and reciting the "night-time Sh'ma" have been conveniently and meaningfully combined by our Sages, but each of these two mitzvot has its own rules of timing. Although one may daven Maariv from PLAG (according to R'Y), most authorities say that one does not fulfill his obligation to say the nighttime Sh'ma if it is said before sunset. (Stars-out is the proper beginning-time for Sh'ma.) Therefore, those who daven Maariv early (after Plag but before sunset) will say the Sh'ma and its b'rachot as part of Maariv, but then they must repeat the Sh'ma (all three parshiyot) after stars-out. In other words, when one davens Maariv before dark (after Plag), he says the full Sh'ma twice; once, with its b'rachot, as part of the davening,

and a second time to fulfill the mitzva of reciting nighttime Sh'ma on time.

Some object to taking Shabbat early because Sh'ma in its Maariv setting is not said at its proper time. Although one will repeat it later, this is not ideal. Furthermore, it becomes too easy to forget to repeat the Sh'ma after dark.

On the other hand - not that this is a reason for davening early, but... - when Sh'ma is repeated for the sake of the mitzva (and not just something said as part of the davening), one has the opportunity to focus on it more than we tend to do when it is part of davening. Again, this is not to suggest that this is a preferred procedure; what is preferred is that when saying the Sh'ma in Maariv, after dark, one still be able to focus on the mitzva, even though it is also "just part of the davening". Look at it this way: A benefit of a less-than-perfect situation which you are in anyway.

THIS GUIDE and announcements at the end of "early minyan" to repeat the Sh'ma at its proper time, are your reminders to say the Sh'ma (and count the Omer) after stars-out. Try to remind each other in your family and at your Shabbat table, so that no one will forget these important mitzvot. Taking Shabbat early can be a positive experience, but not if it results in neglect of a mitzva or two.

PROBLEM Since davening Mincha after Plag is fine according to TK but

NOT according to R'Y, and davening Maariv before sunset is okay according to R'Y but not according to TK, it is not proper to daven both Mincha & Maariv between Plag and sunset - neither opinion is followed in that case. (Some minyanim do it, but it is not ideal.)

Therefore, it is best to schedule an early minyan to begin Mincha about 12-15 minutes before PLAG. This way, Mincha can be said before PLAG followed by Kabbalat Shabbat and Maariv, after PLAG. This would be consistent with R'Y's opinion. To begin an "early Friday" mincha after Plag is problematic and makes "taking Shabbat early" less than ideal.

CANDLES Shabbat candles must be lit after PLAG, never before. Women who daven Mincha, should do so on their own (before PLAG), light after PLAG, then go to shul (if they want) for Kabbalat Shabbat. This can be a problematic situation for some families.

IMPORTANT NOTE: Unlike lighting at the "regular" candle lighting time, when a woman can (according to most poskim) light with a condition (T'NAI) that she is not taking Shabbat with the lighting (with a good reason for doing so), in the case of "early lighting", Shabbat **MUST** be accepted with the lighting. (Some say that if the wife needs a little time after candles and wants to make a T'NAI, then her husband can accept Shabbat upon himself with her candle lighting. Ask a Rav.)

HUSBAND & WIFE Does a husband's early acceptance of Shabbat obligate his wife to light candles and take Shabbat at the same time (or earlier)? **Please be patient and read this section all the way through.** Bottom line - if this is a practical issue for you, consult your Rav rather than drawing your own conclusion from what you read here. (Children issue is similar, but ask your LOR.)

There are various sources that say that when a man takes Shabbat early, his wife must follow suit. This seems to be the general rule, primarily applicable when the man ALWAYS takes Shabbat early (throughout the year) and/or when his community has only an early minyan. In that case, there is a strong argument for their being obligated to take Shabbat when their community does, even if one doesn't go to shul on a particular Friday night. (When one's shul has both an early and a regular minyan, or when a person lives in a community or neighborhood with many shuls and minyanim, then it is unlikely that he would be bound to take Shabbat at a specific time, unless he obligates himself.)

TACHLIS - If we take this first approach, that a wife follows her husband's lead as to accepting Shabbat (there IS another side to this coin - see further), then he should estimate the time when he will be up to the Shabbat-accepting part of the davening (some say L'CHA DODI's beginning,

some say BO'I V'SHALOM, some say MIZMOR SHIR L'YOM HASHABBAT - this seems to be the most common opinion, but check with your posek, and some say BOR'CHU of Maariv) and his wife should light candles (and accept Shabbat) shortly before that time.

REMEMBER: The earliest one can accept Shabbat by candle lighting, by davening, by verbal declaration is PLAG MINCHA. For example: Let's say that PLAG is 6:00pm (which it is this year on Erev Shabbat Parshat Acharei-K'doshim, Jerusalem). A minyan that is careful to daven Mincha before Plag and Kabbalat Shabbat after Plag (which is the proper thing to do), will daven Mincha at approx. 5:45pm and will begin Kabbalat Shabbat at 6:00pm. Depending upon how fast or slow a minyan davens, how much singing or not it does, it will take, let's say, 10-15 minutes until the Shabbat-accepting point. When the man leaves for shul, he should remind his wife NOT to light before 6:00pm (PLAG), but no later than 6:10pm (according to this first opinion). Remember, this was one example; times vary from week to week... and shul to shul.

TACHLIS (part 2) - Here's the other possibility. Remember, please, that we recommend checking this issue out with your LOR. Consider this to be informational.

There are poskim who write that if a

man takes Shabbat early sometimes, not so much as a commitment but rather for convenience - likes eating supper earlier, wants to get to sleep earlier, wants more time to review Parshat HaShavua, read a book... play with his kids - then his wife is not bound to follow his Shabbat starting time. What is convenient for him might not be convenient for her. Others still hold by the first opinion (we'll call it) as presented above. But there are significant opinions that the wife is not required to light candles before her husband gets up to the Shabbat-accepting part(s) in the davening.

Even so, it is recommended that the wife should light candles before the husband returns from shul, so that there is a uniform Shabbat atmosphere in the home. Again, it is experience with a particular shul that is required to be able to say, "I'll be home by such-and-such time." Technically, if the wife is not bound to follow the husband's timing, she can wait until regular candle lighting time, but the Shabbat atmosphere issue should be considered. Taking Shabbat early should be an enhancement of one's Shabbat without any drawbacks to mar its positive aspects.

KIDDUSH Shuls that schedule their early minyan's Mincha after PLAG, not only enter into the contradictory situation mentioned above ("satisfying" neither the T"K nor R' Yehuda), but also can run into another problem

(depending upon timing). Once it gets "close" to dark, one should not begin a meal (nor say Kiddush) before saying Sh'ma. In other words, if one has not made Kiddush by sunset (maybe even 5 minutes before that?), then he must (possibly too strong a word, try "should" - or maybe it is "must") wait until dark, say the Sh'ma, and THEN make Kiddush (thereby defeating his purpose for "taking Shabbat early"). The idea is to say Kiddush well enough before sunset so that one does not even enter the proximity of nighttime Sh'ma. If people are "sloppy" about this issue, they make taking Shabbat early less ideal. This is another point of objection by those who speak unfavorably about the whole idea of early Shabbat.

Technically, if one begins his meal "with halachic permission", he need not stop for Sh'ma or the Omer (they can be said or counted after the meal). However, we **STRONGLY RECOMMEND** that when the proper time arrives, families should interrupt their meals for Sh'ma (and the Omer). This helps prevent forgetting later on, and also has a positive educational value for family and guests, teaching a high level of care and concern for Sh'ma (and S'fira).

Another point to keep in mind... When people say Kiddush and begin their first Shabbat meal before dark, it is important that the meal - and the eating of some challah (at least a

KAZAYIT) - should continue after nightfall.

ANOTHER POSSIBLE PROBLEM:

Some object to splitting a community by having two minyanim on Friday night. Others point out potential problems if a whole community takes Shabbat early and some individual members don't, specifically, lighting candles and doing other "melachot" after the community accepted Shabbat. Ask your Rav.

As we've said a couple of times already - Early Shabbat should be an enhancement of Shabbat and a fulfillment of Tosefet Shabbat - adding from one's CHOL (weekday) to the KODESH (sacred) Shabbat - but without being careless about Sh'ma, davening, and/or the counting of the Omer.

This Guide to Early Shabbat will hopefully make things easier for you. Bring it to your Shabbat table, use it for Kiddush, the Sh'ma (and then for counting the Omer). Sit for Sh'ma; (stand for counting the Omer). Maybe even read this Guide through with your family and guests and discuss the whole matter. We should always know how and why we are doing things.

EXTRA POINT IN FAVOR: The Aruch HaShulchan (R' Yechiel Michel HaLevi Epstein z"l) introduces another factor into the equation which adds another positive spin to taking Shabbat early. He points out that we

daven Maariv daily corresponding to the HEKTEIR CHALAVIM V'EIVARIM, the slow simmering of fats and certain parts of the day's korbanot on the Mizbei'ach all night. That's why we may daven Maariv (which corresponds to this Mikdash practice) all night long. But on Friday, the burning had to begin before Shabbat, i.e. earlier than the rest of the week. By davening Maariv earlier on Friday evening, we nicely match the corresponding service of the Beit HaMikdash.

(It's not a perfect match because we're beginning Shabbat at that point, and the HEKTEIR CHALAVIM V'EIVARIM was specifically before Shabbat starts. Also, to be consistent, we'd have to daven Maariv early on Friday throughout the year, which we don't. But it's a nice point anyway.)

Taking Shabbat early can enhance one's Oneg Shabbat, as mentioned repeatedly, by allowing for dinner to be at a more "civilized" hour, and being able to have young children join the rest of the family at the table. It can be an enhancement of Shalom Bayit for a variety of reasons. But it should not involve compromising the standards of davening and other halachic matters.

As mentioned earlier, many communities wait until after Pesach to do early Shabbat (even though Summer Time starts earlier). And on the other end of Summer Time, many will end before Rosh HaShana, even though Summer

Time continues until the end of October.

The Early Shabbat Chart on the next page runs the full period of Summer Time (Shabbatot only, not Yom Tov). Times are correct for Jerusalem. [For other locales, slight adjustments should be made according to your experience or better yet, by consulting a local calendar.]

The various columns in the chart are explained in the column to the left of the times chart on the next page.



SHA'ON KAYITZ, a.k.a. Israel Summer Time, a.k.a. Israel Daylight Time - since 2013, has begun on the Friday before the last Sunday in March (this year, March 28) and ends on the last Sunday of October (this year, October 26).

2:00am is the time of the official change. 2:00am becomes 3:00am when SHA'ON KAYITZ begins and 2:00am becomes 1:00am when SHA'ON KAYITZ ends.

Previously, there had been a number of different timings for the beginning and ending of Daylight Time, but the above dates are currently in effect.

Once upon a time, the clock was changed after the Pesach Seder and back again before Yom Kippur - regardless of the dates on the secular calendar. That timing allowed for a more reasonable starting time for the Seder, and on the other side of Daylight Savings Time, it allowed an earlier end to Yom Kippur day.

Since then, secular calendar dates have been used to standardize the length of Summer Time.



PLAG: Mincha before this time, highly preferred. Candle lighting, etc. MUST be after this time. (We rounded PLAG time to the next minute. It is recommended to further "pad" this time with 1-2 minutes to play it safe.)

REG: Regular candle lighting time (J'lem). This is 40 minutes before the sunset for an elevation of 825m (which is about 35 minutes before the sunset time which does not take elevation into account).

NST: Near Sh'ma Time (a made-up time term, but it has its purpose here). Kiddush should (preferably) be said before this time. This time is 30 minutes or so after regular Jerusalem candle lighting time, 7-10 minutes before the later sunset time.

SH'MA: Recommended to say Sh'ma at this time or soon thereafter. (Then count the Omer - when in season.) 25 minutes or so after the later sunset. (This is earlier than Shabbat-out time, but okay as Stars-Out for Sh'ma.) Rounded to the next 5 or 0 minute. As mentioned earlier, it is not required to interrupt your meal to say Sh'ma - it can be said afterwards. But it is a good idea to say it at or soon after this time. Don't wait - it is too easy to fall asleep without fulfilling the mitzva of Sh'ma.

P: Chapter of Pirkei Avot

Friday	PLAG	REG	NST	SHMA	P	ליל שבת
Mar 28	5:39	6:21	6:50	7:25		פקודי החודש
Apr 4	5:42	6:25	6:55	7:30		ויקרא
Apr 11	5:46	6:30	7:00	7:35		צו הגדול ע"פ
Apr 18	5:49	6:35	7:05	7:40		שבועי של פסח עומר
Apr 25	5:53	6:40	7:10	7:45	1	שמיני עומר
May 2	5:56	6:45	7:15	7:50	2	תזריע-מצורע עומר
May 9	6:00	6:50	7:20	7:55	3	אחרי-קדשים עומר
May 16	6:04	6:55	7:25	8:00	4	אמר עומר
May 23	6:08	7:00	7:30	8:05	5	בהר-בחקותי עומר
May 30	6:11	7:04	7:35	8:10	6	במדבר עומר
Jun 6	6:14	7:08	7:40	8:15	1	נשא
Jun 13	6:17	7:11	7:40	8:15	2	בהעלתך
Jun 20	6:19	7:13	7:45	8:20	3	שלח
Jun 27	6:20	7:14	7:45	8:20	4	קרח
Jul 4	6:20	7:14	7:45	8:20	5	חקת
Jul 11	6:19	7:12	7:40	8:15	6	בלק
Jul 18	6:18	7:10	7:40	8:15	1	פינחס
Jul 25	6:15	7:06	7:35	8:10	2	מטות-מסעי ראש חודש
Aug 1	6:11	7:01	7:30	8:05	X	דברים-חזון
Aug 8	6:06	6:55	7:25	8:00	3	ואתחנן-נחמו
Aug 15	6:00	6:48	7:20	7:55	4	עקב
Aug 22	5:53	6:40	7:10	7:45	5	ראה
Aug 29	5:47	6:31	7:00	7:35	6	שפטים
Sep 5	5:39	6:23	6:55	7:30	1	כי תצא
Sep 12	5:31	6:14	6:45	7:20	2	כי תבוא
Sep 19	5:24	6:04	6:35	7:10	34	נצבים
Sep 26	5:16	5:55	6:25	7:00	56	וילך-שובה
Oct 3	5:08	5:46	6:15	6:50		האזינו
Oct 10	5:01	5:37	6:05	6:40		שחוקהמ"ס
Oct 17	4:54	5:29	6:00	6:35		בראשית
Oct 24	4:48	5:22	5:50	6:25		נח

Candle lighting for Shabbat

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.



יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי,
שֶׁתְּחַוֶּנּוּ אֹתִי (וְאֶת אִישֵׁי וְאֶת בְּנֵי וְאֶת בָּנוֹתַי
וְאֶת אָבִי וְאֶת אִמִּי) וְאֶת כָּל קְרוֹבֵי, וְתִתֵּן לָנוּ
וּלְכָל יִשְׂרָאֵל חַיִּים טוֹבִים וְאֲרוּכִים, וְתִזְכְּרֵנוּ
בְּזִכְרוֹן טוֹבָה וּבְבִרְכָה, וְתִפְקֹדֵנוּ לְפִקְדוֹת יְשׁוּעָה
וְרַחֲמִים, וְתִבְרַכְנוּ בְּרִכּוֹת גְּדוּלוֹת, וְתִשְׁלַח
בְּתֵינוּ, וְתִשְׁכַּן שְׂכִינְתְּךָ בֵּינוּ. וְזַכְּנֵנוּ לְגִדּוֹל בָּנִים
וּבָנֵי בָנִים חֲכָמִים וְנְבוֹנִים, אוֹהֲבֵי ה', יְרֵאֵי
אֱלֹהִים, אֲנָשֵׁי אֱמֶת, זְרַע קֹדֶשׁ, בְּה' דְּבִקִּים,
וּמְאִירִים אֶת הָעוֹלָם בְּתוֹרָה וּבְמַעֲשֵׂים טוֹבִים,
וּבְכָל מְלָאכֶת עֲבוֹדַת הַבּוֹרָא. אָנָּה שְׁמַע אֶת
תְּחִנָּתִי בְּעֵת הַזֹּאת, בְּזִכּוֹת שְׂרָה וְרַבֵּקָה רַחֵל
וְלֵאָה אִמּוֹתֵינוּ, וְהָאֵר נֶרְנוּ שְׁלֵא יִכָּבֵה לְעוֹלָם
וְעַד, וְהָאֵר פָּנֶיךָ וְנוֹשְׁעָה. אָמֵן.

קידוש לליל שבת



[וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד...]

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי:

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם:

וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ
כִּי בּו שְׁבֹת מִכָּל-מְלַאכְתּוֹ
אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

סְבִירי מְרַנֵּן וְרַבֵּנֵן וְרַבּוֹתֵי:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְרָצָה בָנוּ. וְשִׁבֹת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן
הִנְחִילָנוּ. זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה
לְמִקְרָאֵי קִדְּשׁ זְכוֹר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחֵרֶת
וְאוֹתָנוּ קִדְּשֵׁת מְכַל הָעַמִּים וְשִׁבֹת קִדְּשָׁךְ בְּאַהֲבָה
וּבְרָצוֹן הִנְחִילָתָנוּ:

בְּרוּךְ אַתָּה ה'. מְקַדֵּשׁ הַשְּׁבֹת:

When the proper time arrives (see page 7), say the Sh'ma (below) with KAVANA to fulfill the mitzva of Sh'ma in its proper time. Also, have KAVANA to restate your belief in G-d and His Unity, to accept upon yourself the "Yoke of Heaven" and the "Yoke of Mitzvot" (second passage). For the last pasuk, have KAVANA to remember Y'tzi'at Mitzrayim "all the days of your life" (nights too, as mentioned in the Mishna and the Hagada). This KAVANA is particularly important when taking Shabbat early, since Maariv and Kiddush are said before dark.

The saying of SH'MA is a mitzva from the Torah and we should seize the first opportunity after dark to say it, even if we are in the middle of our Shabbat meal. Since it is not now being said in the davening, [1] we do not say אמת at the end, since in the davening, EMET is the first word of the bracha that follows the SH'MA, which we attach to the end of Sh'ma; and [2] we can (should?) say לשם מצות קריאת שמע בזמנה (for the sake of the mitzva of saying Sh'ma on time) before we begin, in order to focus our KAVANA.

Women are technically exempt from the requirement of reciting Sh'ma, but they may (should?) voluntarily say this important 3-parsha recitation. Among other reasons, SH'MA fulfills "remembering the Exodus", which women are (probably) obligated.

Suggested to say: לשם מצות קריאת שמע בזמנה

א'ל מלך נאמן שמוע | ישראל ה' | אלהינו ה' | אוןד: ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את ה' | אלהיך בכל לבבך ובכל נפשך ובכל מאדך: והיו הדברים האלה אשר אנכי מצוה היום על לבבך: ושננתם לבניך ודברת בם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך: וקשרתם לאות | עליך והיו לטופות בין | עיניך: וכתבתם | על מזוזות ביתך ובשעריך:

והיה אם ישמעו תשמעו אלי מצותי אשר אנכי מצוה | אתכם היום לאהבה אתי | אלהיכם ולעבדו בכל לבבכם ובכל נפשכם: ונתתי בטר ארצכם בעתו יורה ומלקוש ואספת דגנה ותירשה ויצהרה: ונתתי | עשב | בשדה לבהמותך ואכלת ושבעת: השמרו לכם פתיפתה לבבכם וסרתם ועבדתם | אלהים אחרים והשתחויתם להם: וזרה | אפיה בכם ועצר | את השמים ולא יהיה בטר והאדמה לא תתן אתיבולה ואבדתם | מהרה מעל הארץ הפכה | אשר | ה' נתן לכם: ושמתם | את דברי | אלה על לבבכם ועל נפשכם וקשרתם | אתם לאות | עליכם והיו לטופות בין | עיניכם: ולמדתם | אתם | את בניכם לדבר בם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך: וכתבתם | על מזוזות ביתך ובשעריך: למען | ירבו | מיכם וימי בניכם | על האדמה אשר נשבע | ה' לאבותיכם לתת להם כימי השמים | עליה ארץ:

ויאמר | ה' | אלימשה לאמר: דבר | אלי בני | ישראל ואמרת אלהם ועשו להם ציצת על כנפי בגדיהם לדרתם ונתנו | על ציצת הכנף פתיל תכלת: והיה לכם לציצת וראיתם | אתו וזכרתם | את כל מצות | ה' ועשיתם | אתם ולא תתורו | אזורי | לבבכם ואזורי עיניכם אשר אתם זנים | אזוריהם: למען תזכרו ועשיתם | את כל מצותי והייתם קדשים לאלהיכם: אני | ה' | אלהיכם אשר הוצאתי | אתכם מארץ מצרים להיות לכם לאלהים אני | ה' | אלהיכם:

On Friday nights from Pesach to Shavuot, remember to count the Omer after saying the Sh'ma. Sh'ma goes first because it is TADIR (more frequent) and because it is a D'ORAITA (fulfillment of a Torah mitzva), whereas Counting the Omer is less frequent and its status as D'ORAITA or D'RABANAN in our time (without the Beit HaMikdash and the Omer & Two Loaves offerings) is disputed. Count the Omer with KAVANA, standing...



לְשֵׁם יְחִוּד קוֹדֶשׁא פְּרִיךְ הוּא וְשְׁכִינְתִּיה בְּדַחִילוֹ וְרַחֲמֵינוּ. לְיַחַד שֵׁם י"ה בּו"ה בְּיַחְוּדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל

הַנְּנִי מוֹכֵן וּמְזוּמֵן לְקִיָּם מִצְוֹת עֲשֵׂה שֶׁל סְפִירַת הָעוֹמֵר. כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה:

וּסְפַרְתֶּם לָכֶם מִמְנוּחַת הַשַּׁבָּת בַּיּוֹם הַבְּיָאֲכֶם אֶת־עוֹמֵר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּבוּיֹת תִּהְיֶינָה: עַד מִמְנוּחַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ וְזֹמְשִׁים יוֹם וְהִקְרַבְתֶּם מִנּוּחָה וְזָרְשָׂה לָהּ:

וַיְהִי נוֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ. וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָה עָלֵינוּ. וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָהוּ:

BEFORE the bracha, know the count (Count even if you are no longer saying a bracha)

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר:

FRI nite April 18	יסוד שבחסד	היום שששה ימים לעומר	שביעי של פסח
FRI nite April 25	יסוד שבגבורה	היום שלששה עשר יום שהם שבוע אחד וששה ימים לעומר	שמיני
FRI nite May 2	יסוד שבתפארת	היום עשרים יום שהם שני שבועות וששה ימים לעומר	תו'-מצ'
FRI nite May 9	יסוד שבנצח	היום שבעה ועשרים יום שהם שלשה שבועות וששה ימים לעומר	אז'-קד'
FRI nite May 16	יסוד שבהוד	היום ארבעה ושלשים יום שהם ארבעה שבועות וששה ימים לעומר	אמר
FRI nite May 23	יסוד שביסוד	היום אחד וארבעים יום שהם חמשה שבועות וששה ימים לעומר	בהר-בו'
FRI nite May 30	יסוד שבמלכות	היום שמונה וארבעים יום שהם ששה שבועות וששה ימים לעומר	במודבר

הַרְחֵמֵנוּ הוּא יַחֲזִיר לָנוּ עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לְמִקוּמָהּ, בְּמַהֲרָה בְּיָמֵינוּ, אֲמֵן סְלָה.